

of England, that the authority of these systems began seriously to be shaken. His active career coincides closely with the period of their dominion, and in his life, his writings, and his achievements he stands for all that is their spiritual antithesis, at war with them, throughout the whole range of their influence. Not that he was the only or even the first antagonist in the field. The Reform Act of 1832 had marked the triumph of the commercially-minded middle class with their unimaginative ideals. In the summer of 1833 Newman, with ' fierce thoughts against the Liberals,'¹ hastened home from the Mediterranean, writing ' Lead, kindly Light' in the orange boat that carried him from Palermo to Marseilles, to begin the Oxford movement; and in the winter of the same year the book which Carlyle had ' hawked ' round the publishers of London appeared in *Frazer's Magazine* under the title of *Sartor Resartus*. Newman, Carlyle, and Disraeli were far different figures ; but, little as they may have known it, they were in a sense spiritual brethren, engaged in a desperate fight against a common enemy, working in their several ways with a common purpose. Beneath a thousand superficial differences they had all three the same romantic temperament; all three had in them something of the artist; and all three were deeply imbued with that historical sentiment which is the fatal enemy of Benthamism, as of every kind of system-mongering. Disraeli's sphere of operations being primarily political, in his case the prophet and the teacher had to wear the livery and submit to the routine of the practical politician and statesman ; but, though it may have happened not infrequently that in appearance at all events he postponed the higher to the lower, he was nevertheless in the conflict in which all were engaged not the least potent and effective of the three.

¹ *Apologia*, p. 33, ' It was the success of the Liberal cause which fretted me inwardly. I became fierce against its instruments and its manifestations.'